1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

173 dence, which indicates that the small valleys on the northwest coast of Hiva Oa were colonized by the Taupo tribe, this region being called Taupo Tua, or Back Taupo, is given below in the discussion of tribal relations on Hiva Oa. The expansion, which led to this colonization, certainly could not have come about for some centuries, even granting that Taupo may have had a number of followers when he founded his tribe. It seems safe, therefore, to assume that the colonization of the northwest coast was, at the earliest, not before the latest date arrived at for Taupo, 1450 A.D. The northwest coast of Hiva Oa was, then, colonized certainly not before the fifteenth century.

On the basis of the evidence from genealogy and tradition presented above, which I consider trustworthy for approximations, it appears that Hiva Oa must have been settled in about the tenth century; that from that century to the twelfth was what we may call the early period of settlement in the islands of the southern group; and that from the twelfth to the fifteenth centuries was a period of later expansion. Conclusions based on evidence from these sources and arrived at by this method will be on a sure basis if more genealogies and more traditional evidence can be obtained. It is hoped that future work will make this possible.

First Inhabitants and Places of Settlement

●174 According to Père Pierre (4), the natives believed that the names of the first inhabitants of the six main islands were as follows: of Nuku Hiva, Mohuta; of Hiva Oa, Tapu-oko; of Tahu Ata, Toheto; of Fatu Hiva, Mihi-toka; of Ua Huka, Koki-oho; of Ua Pou, Pa-hohe. The name Mohuta is the only one of these which occurs in the genealogies in my possession.

There is good reason to believe that early colonists to the Marquesas would have chosen Hiva Oa in preference to Nuku Hiva for settlement, since it is less rugged and much more inviting. Furthermore, there is every reason to suppose that they would have chosen as the most desirable location in which to dwell the region made up of what is now Atu Ona with the neighboring and easily accessible valleys of Te Hutu, Ta'a Oa and Taha Uku. This is obvious to one acquainted with the island, since this section presents by far the most expansive and most favored region for human existence. However, that this become a center of cultural development may have been due not to the choice of original settlers, but to the fact that after settlement was general it was the most favorable place for the development of a large population, and hence that its people gradually attained a dominant position politically and culturally. The naming of Atu Ona, Vevau, the claims of its inhabitants and other evidence,

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about to be discussed, leads me to feel, however, that the balance of evidence is on the side of this being an original center of settlement. 174

The largest and most important valley on Hiva Oa, now known as Atu Ona, anciently called Vevau Tua-kahakaha, or simply, Vevau, is said by informants of Hiva Oa, Tahu Ata, and Fatu Hiva, to have been the cradle and source of native lore, the center from which spread most of the traditions of the group, also the chants, the scenes of many of which are laid in its environs. This claim is sustained by other evidence, all of which points to this region as one of original settlement. In the first place, inhabitants of Nuku Hiva admit freely that most traditions came from Hiva Oa. On Nuku Hiva and Na Pou, the people believed that all souls returned to Kiukiu, the western extremity of Hiva Oa, before starting on their journey to Havai'i. Porter (p. 94) mentions the inhabitants of Tai o Hae speaking of another island named Vavao. The use of Vevau as a name for sacred places was very frequent. It is certain that Tahu Ata and Fatu Hiva were peopled by colonists from Hiva Oa. So much for this relationship of the other islands of the group to Hiva Oa.

Evidence from within Hiva Oa supports the assertion of Atu Ona natives that their valley (Vevau) was the nest of Hiva Oa culture. The sacred chants (*vavana* and *pu'e*, etc.) and information regarding them secured at Pua Ma'u, have furnished me with what I believe to be conclusive evidence that Vevau (Atu Ona) and the contiguous regions represent the center in which the Hiva Oa culture had its growth. The *vavana* was sung in a special structure called the *fa'e Papa*. What is said to be the *paepae* (platform) of the original *fa'e Papa*, in which lived Atanua, the ancestress of the Marquesas islanders, lies under the sea a little way from the westward end of the beach at Atu Ona. It is said to be visible on clear, calm days from some high points on adjacent shores, but I have never seen it. It is supposed to be built with cut, red-stone blocks *(ke'etu)* of the type used in platform construction. Whether this is a natural formation resembling a house platform, or actually a submerged platform, it is impossible to say. In the *vavana*, there is reference repeatedly to names that are ancient names of regions contiguous to the present Atu Ona: Vevau, Po'apo'a (said to be above Taha Uku), Fiti Nui (a plateau west of Ta'a Oa) and so on. Also in this chant there is reference to Atu Ona and Taha Uku, and to other places in the vicinity that can be definitely located. When working over this chant with informants in Pua Mau, I was told that the reason for such references was that the chants had originated there. There is one further item of evidence that should be presented. In the base of Vevau (Atu Ona) is a small mountain named Kei Ani (Pierce sky). This mountain was regarded

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as a *me'ae* (temple). There is no structure on it, according to informants, but it is called *mouna tuatini etua* (mountain of innumerable gods) or *mouna tautina etua* (mountain which is the landing place of gods). It is said that at certain times the gods of all the valleys and islands used to congregate at Kei Ani. Beyond this statement, I was never able to get any information regarding beliefs or activities connected with this mountain, but the spread of names from Atu Ona supports the evidence. Other names of places and tribes occur in repetition in different islands but none so frequently as the following: Vevau, the ancient name of the valley of Atu Ona, recurs as the name of temple in Atu Ona on Hiva Oa; in Tai-pi Vai, Haka Ehu, and Pua on Nuku Hiva; inVai Paee on Ua Huka. It is the name of feast places in Ana Mi'ai on Tahu Ata, and in Vai Paee on Ua Huka. Na-iki, the name of the tribe of Vevau (Atu Ona), occurs also as a tribal name in Vai Paee on Ua Huka; in Pua Hapa'a, and Hatiheu on Nuku Hiva; and in Haka Hau on Ua Pou. Pou Au, the name of the sacred mount and temple in the base of the valley of Vevau (Atu Ona), recurs as a tribal name on Hiva Oa in the valley of Pua Ma'u, on Ua Pou in the valley of Haka he Tau; and as a temple name in Atu Ona on Hiva Oa; in Vai Tahu, on Tahu Ata; in Omo'a on Fatu Hiva; in A'a Kapa, Tai o Hae, and Hapa'a on Nuku Hiva.

The distribution of the name, Pua Ma'u, is also interesting. In the first place it is the name of the great valley at the eastern end of Hiva Oa. We find it recurring as the name of feast places at A'a Kapa, Taipi Vai, and Hapa'a on Nuku Hiva. That this name recurs only on Nuku Hiva is significant. Pua Ma'u is not the ancient Hiva Oa name for that valley, but a new name. It may indicate the Pa'aha Tai, the tribe that finally drove out the Na-iki living in Pua Ma'u, came from Nuku Hiva. The *tavana* chant obtained in Pua Ma'u from the Pa'aha Tai had its origin in Vevau (Atu Ona); but this chant may have been acquired from the Na-iki before they were driven from Pua Ma'u.

It has been shown that evidence obtained on Nuku Hiva supports the claim of people living in Atu Ona today, that their valley was the ancient center of the culture; but it seems to me entirely within reason to suppose that there was another center of development and distribution on Nuku Hiva. The complete population of eastern Nuku Hiva by Taipi, the great size and advantages for habitation of the valley of Tai-pi Vai, and the unparalleled number of remains of temples and feast places in that valley, lead me to believe that if there was such a center there it was Tai-pi Vai. If there were two centers in the Marquesas, this may be the explanation of certain marked variations which are found among the people and their

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culture. It seems probable, however, that these variations were due to immigration subsequent to the original settlement.

Later Immigration and Emigration

Evidence from various sources leads me to conclude that after this original settlement of the group there was a subsequent immigration of another people who settled in Ua Pou and western Nuku Hiva. The original settlers were represented untouched in Hiva Oa, Tahu Ata, Fatu Hiva, and probably eastern Nuku Hiva. If there were two stocks of settlers in the Marquesas as this theory supposes, it is obvious that those who came first would have established themselves in the most favorable regions, and probable that they would outnumber the newcomers sufficiently to hold their position. Eastern Nuku Hiva and central and eastern Hiva Oa are the most favorable sections for human habitation in the group. The newcomers would have had the drier western sections. It is on dry Ua Pou and western Nuku Hiva that are found those tendencies that I have supposed to represent later comers. Nothing is known of the dry region of western Hiva Oa—there are no descriptions by early visitors, and today the region is depopulated.

It is certain that there was emigration from the Marquesas. Four factors were causative in this: expulsion in war, famine, more subtle causes resulting from a spirit of adventure and restlessness, and revelations of seers which led the people to set out on definitely organized expeditions for exploration.[2] It is probable that exploring expeditions were organized usually, and perhaps always, at times of scarcity or famine in the group. Porter gives most interesting evidence regarding such expeditions. It is significant that prior to Porter's visit Nuku Hiva had been going through a time of severe famine. Porter writes (24, pp. 93-4):

> While I am on this subject, I must beg leave to mention several islands which are supposed by the natives to exist, and which are entirely unknown to us. So fully are they impressed with the belief, that large double canoes have frequently left this and other islands of this group to go in search of them. The grandfather of Gattanewa sailed with four large canoes in search of land, taking with him a large stock of provisions and water, together with a quantity of hogs, poultry, and young plants. He was accompanied by several families, and has never been heard of since he sailed. Temaa Tipee and his whole tribe, about two years since,' had many large double canoes constructed for the purpose of abandoning their valley, and proceeding in search of other islands, under the apprehension that they would be driven off their land by other tribes. But peace took place, the canoes were taken to pieces, and are now carefully deposited in a house, constructed for the purpose, where they may be kept in a state of preservation to guard against future contingencies.

[2] *He fenua imi* is a native expression which may best be translated "land seeking."

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More than eight hundred men, women and children, Wilson assures me, have to his knowledge left this and the other islands of the Washington and the Marquesas Groups in search of other lands. None has ever been heard of except in one instance. Four canoes sailed from Nooaheeva, or Madison's Island, in search of land to leeward; they fell in with Roberts' Islands to the N. W., where the natives go annually to collect the tail feathers of the Tropic bird. . . .

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Three or four days after the departure of the canoes, on these voyages of discovery, the priests come lurking to the houses of the inhabitants of the valley, whence they sail, and in a squeaking affected voice, inform them that they have found a land abounding in breadfruit, hogs, coconuts, everything that can be desired, and invite others to follow them, pointing out the direction to sail, in order to fall in with this desirable spot. New canoes are constructed, and new adventurers commit themselves to the ocean, never to return.

The story of the great canoe "Ka'ahua" furnished another example of emigration. It describes the way in which a Pua Ma'u chief organized such an expedition for "land seeking" *(he fenua imi)*. It is certain that the proportion of the adventurers who reached land on such voyages was very small and of those who returned, even smaller; the majority of these explorers undoubtedly perished, and most of the others must have remained in the islands they had reached.

The people of today remember some interesting instances of the emigration of tribes driven from their valleys in war. Legend recounts that the tribe called Fiti Nui, which lived in the upland valley of Me-ae Topa Iho on the southern coast of Hiva Oa toward the western extremity, was overwhelmed in a war. They built rafts of great packs of bamboos tied together. On these they departed from Hiva Oa, expecting to take refuge on Tahu Ata. But a contrary wind arose and drove them southward. In recent times, some people from the island of Napuka in the Tuamotus, came to the Marquesas on a schooner. An old woman with them said, "We are the overthrown people *(pi'i hina)* from Me'ae Topa Iho. Our ancestors were the Fitinui."

Descriptions and a study of the Napuka people, their culture, and their dialect, give no suggestion of closer relationship to the Marquesas tribes. They appear to be a degenerate stock. Their dialect is incomprehensible to other Tuamotuans, as is also that of the Marquesas; but these is no evidence of its derivation from the latter. (See 2, p. 36.)

Another story recounts that, after defeat in battle, a number of people were driven to depart from Hana Pa'a Oa on a bamboo raft. They reached Takaroa in the Tuamotus. A chief named Mapuhi from Takaroa proved that he was a descendant of these Hana Pa'a refugees by his knowledge of the names of all the early settlers in the Pa'a Oa valley. His grandfather, long before, had dictated the names to him. This knowledge proved to the old people whom Mapuhi had assembled that he was truly of their

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tribe. This incident a number of natives living today remember. I was told in Nuku Hiva that the people of the small valley of Ua Uka, between Tai o Hae and Haka Ui, were defeated in war, took flight in their canoes, and were never heard of again.

Unity of the Group

That the Marquesas may be regarded as a unified group of Polynesian stock is evidenced by the culture, language, traditions, archaeology, and physique of the people. Genealogies furnish an important bit of evidence indicating this unity. According to these records, which are everywhere of the same system in their earlier sections, the people of all the islands regarded themselves as descended from Atea.

There are, however, many variations of a minor sort, due to local differentiation. Such are the dialectical differences of the several sections of the groups; there appears to be also a slight physical variation between the northern and southern sections which may indicate predominance of one or another element of settlers in each particular region. The people of the south—that is, Fatu Hiva, Tahu Ata, Hiva Oa—tend to longer heads, curlier hair, shorter stature, and lighter skin. Differences in stone work observed by Mr. Linton indicate corresponding variations in the two sections of the group. The people in the southern section did not build with as large stone, nor did they erect as large platforms and dance areas as those of the northern section. On the other hand, the arts of carving and sculpturing stone and of cutting stone blocks were much more highly developed in the south. Furthermore, in correlation with this stone work, we nd that the art of wood carving and the higher, later evolution of the art of tattooing were centered in the southern group, and that they spread from there to the north. In the southern section the chief was less sacred than in the northern and there was less definite social stratification and private ownership of land. In the discussion of Hiva Oa, it is brought out that there is good reason to believe Hiva Oa, the largest island of the southern section, to have been the central source for most of the traditions of the group. The people of Hiva Oa, particularly of Atu Ona, have today a very deep-set feeling that Hiva Oa ways represent the genuine Marquesan, while for those of Nuku Hiva, they have a decided contempt. It will be brought out in the discussion on The Chief that there seems to have been a decidedly stronger tendency toward the recognition of sanctity in chiefs in the northern section than in the southern.

In our travelling about the group, we noted very marked temperamental differences between the inhabitants of the two sections, evidenced in a number of ways. The people in the south are very aggressive, extreme

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166 they were defeated in the war with all eastern Hiva Oa furnishes an example of a tribe taking refuge on another island.

There is every reason to believe that there was also peaceable penetration and settlement. This is probably what occurred in Taupo Tua (Taupo, a tribal name, *tua*, back), the section along the northwest coast of Hiva Oa. Investigation shows that this region was settled by the Taupo tribe, a powerful member of the Na-iki group in Vevau, who occupied the section of that great valley lying nearest Taupo Tua, so that they had easier access to the coast by land than could be had from any other part of the island.

Summary of Evidence

174 The conclusions that have been come to in the above discussion of the peopling of the Marquesas may be briefly summarized as follows: In the thought of the people themselves there is no conception of their forefathers having come to the islands—that is, of their having migrated. There is, however, in genealogies, legends, and chants, indirect evidence that indicates knowledge of lands to the westward in central Polynesia and proves conclusively that the early settlers of the Marquesas were a branch of the people who named the regions in which they lived, Vevau, Fiti, Tona, and so on. The distribution of these names as land names across central Polynesia seems to me to indicate that this was probably the route by which the early settlers of the Marquesas came to their islands. Comparative study of genealogies and traditions with regard to the occurrence of the names of the first settlers leads to the conclusion that the first colonists came about the tenth century; that from that time until the twelfth century was what has been called the early period of settlement; that the time from the twelfth to the fifteenth centuries represented a period of later expansion. Evidence from modern informants, legends, sacred chants, and a number of indirect sources indicates that the region on the southern coast of Hiva Oa, including the valleys now called Taha Uku, Atu Ona, Te Hutu, and Ta'a Oa, was the favorable center in which the native culture was nurtured and the indistinctive traits which characterize it throughout the group were developed, and from which the people and their culture expanded. Lastly it was concluded that certain cultural variations in Ua Pou and Nuku Hiva, which are paralleled by slight physical and temperamental differences in the people of those islands, indicate the presence of another later immigrating group of Polynesian settlers who infused their blood and influences of their culture into the stock and the culture of the settlers already established throughout the group.

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

712 commonly used. It was impossible to determine whether there was in
715 their minds a sense of great distance or of great antiquity, when they used
196 these phrases. These two conceptions, distinct for us, seem not to have been so to the old Marquesas islander. *Tai* means sea and it also means ancient times. The first phrase may, therefore, be translated either "in the seas (or region) of Havai'i" or "in the ancient times of Havai'i," and the second phrase, "distant seas," or "ancient times." The phrase *i a'o*, applied to Havai'i and other ancient lands may be translated either "below" or "to the westward."

712 The ancient chants and traditions indicate that formerly there was a
715 conception of Havai'i as a land or region where men and gods lived in ancient times. Some of the ancient or distant lands mentioned in these chants have names familiar to us as names in other parts of Polynesia, such as Vevau, Tona Nui, Fiti Nui, Po'apo'a, Upo'u, and so on. When I questioned the informants who were working over these chants with me as to what or where these lands were, the reply was always, "They are lands, or regions in, or toward, Havai'i" (*he fenua i Havai'i*)—beyond that they knew nothing. Some of these names are also the local names of sections of land in the vicinity of the region of Hiva Oa, formerly called Vevau.

That the Havai'i of departed spirits was conceived of as a region below this world is clearly illustrated by the custom of looking down into the reflection in oil poured in the sea, or by looking into water in a taro leaf, to observe what was transpiring in Havai'i. There is, on the other hand, clear indication of the fact that the next world was conceived of as being a distant land, which was to be arrived at in canoes. Coffins, which were made in canoe shape, were called canoes (*vaka*). The house in which dead were treated was called literally canoe house (*fa'e vaka*). When a person expected to die, he would say, ordering that his coffin be prepared, "Make my canoe" (*Ta'oi tu'u vaka*). The descriptions given by early writers of sepulchral sacredplaces of chiefs, in which the bodies of the deceased were seated as though paddling in a small canoe, furnish another illustration of this, as does also the fact that the spirits of the dead journeyed westward on Hiva Oa and leaped into the sea from the western extremity of that island, indicating that Havai'i was originally conceived of as a land to the west. In summary it may be said that the evidence justifies the conclusion that, whereas Havai'i had recently come to be regarded as an underworld, it formerly meant an ancient and distant region to the westward.

5: Porter T-5 (1812-1814)1823
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penetrated the middle of it, about the height of a man's heart. I then called on all the warriors to try their spears and slings at the same object; but they all shook their heads, as an acknowledgement of the inferiority of their weapons. The Happah was much astonished at the correctness with which we fired, and said he should proceed to hasten his brethren to a reconciliation. I gave him a white handkerchief, which was attached to a spear, and informed him the bearer of that should be respected.

On my return to the camp, I found a large supply of hogs, cocoa-nuts, bananas, bread-fruit, tarra, and sugar-cane, with several roots of kava, partly the plunder of the Happahs, but chiefly the contributions of the tribe of Tieuhy.

CHAPTER XIV

Madison's Island.

The hogs of this island are generally of a small and inferior breed, but there are many as large and as fine as those of any part of the world. The practice of castrating the boars, at which the natives are very dexterous, greatly improves their size and appearance, as well as their flavour. The pork is remarkably sweet and delicate, many of the smaller kind of hogs were brought to us, which we rarely killed, the larger ones were brought in such numbers toward the latter part of our stay, as to enable me to feed my people entirely on fresh provisions. Of these last, six were found fully sufficient to furnish an ample daily supply to four hundred men.

According to the traditions of the natives, more than twenty generations ago,* a god named Haii visited all the islands of the group, and brought with him hogs and fowls, which he left among them. He first appeared at Hataootooa Bay, which lies on the east side of the island, and there dug for water, which he found. The tree under which he resided, during his stay, is held sacred by the natives, and is called by them Haii. They cannot tell whether he came in a ship or a canoe, nor can they tell how long he remained among them.

It may be worthy of remark here, that the natives call a white man *Othouah*, and their gods bear the same appellation, as do their priests after their death. A white man is viewed by

* It must be observed, that a man is here a grandfather at the age of fifty, and sometimes much less: hence three generations exist within that period, which would make, agreeable to their computation, about three hundred or three hundred and thirty years.

5: Porter T-5 (1812-1814)1823
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829 them as a being superior to themselves, but our weaknesses and passions have served to convince them that we are, like them, human. Yet in the comparison, every thing in their opinion marks our superiority.

174 Haii was, no doubt, some navigator, who, near four centuries ago, left the aforesaid animals among the natives. Our accounts of voyages made into this sea do not extend so far back, and even if they did, we should be at a loss to know him by the name given to him by the natives. They found it impossible to pronounce our names distinctly, even after the utmost pains to teach them, and the most repeated trials on their part. They gave me the name of *Opotee*, which was the nearest they could come to Porter. Mr. Downes was called *Onou;* Lieutenant Wilmer, *Wooreme;* Lieutenant M'Knight, *Muscheetie*, and the name of every one else underwent an equal change. These names we were called by, and answered to, so long as we remained with them; and it is not improbable that we shall be so called in their traditionary accounts. If there should be no other means of handing our names down to posterity, it is likely we shall be as little known to future navigators as *Haii* is to us. Although we know not the navigator who, at that early period, (it is possible, however, that there may be some error in the chronology of the natives) visited these islands, yet we cannot be so much at a loss to discover the nation to which he belonged. The natives call a hog *bouarka*, or rather *Pouarka;* and it is likely that they still retain the name nearly by which they were first known to them. The Spaniards call a hog *porca*, giving it a sound very little different from that used by the natives of these islands; and as the Spaniards were the earliest navigators in these seas, there is scarcely a doubt that they are indebted to one of that nation for so precious a gift.

245 481 The cocoa-nuts grow in great abundance in every valley of the island, and are cultivated with much care. This tree is too well known to need a description; yet the mode used to propagate it may not be uninteresting. As the cocoa-nuts become ripe, they are carefully collected from the tree, which is ascended by means of a slip of strong bark, with which they make their feet fast a little above the ankles, leaving them about a foot asunder. They then grasp the tree with their arms, feet, and knees, and the strip of bark resting on the rough projections of the bark of the tree, prevents them from slipping down. In this manner, by alternately shifting their feet and hands, they ascend with great apparent ease and rapidity the highest tree, whence they send down the fruit, which is then hung together in bunches to a cocoa-nut tree, situated near their dwelling, at a sufficient height from the ground to place them in perfect security. Here they

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7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

From the point of view of the primitive settler, the Marquesas could hardly be considered desirable country. The mountains everywhere extend to the sea, and the little level ground on the plateaus is rendered uninhabitable by the droughts. The numerous valleys are for the most part small and many of them contain no land suitable for cultivation. Terracing, which might have increased the arable area, is almost useless without some system of irrigation, and this is rendered impossible by the uncertain rainfall. There are no native wild animals larger than the rat, and the absence of a barrier reef decreases the supply of fish, and makes fishing arduous and uncertain. Opposed to these disadvantages are a climate ideally suited to the growth of breadfruit and coconut, and at least partial immunity from attack as a result of the geographical isolation of the valleys.

SETTLEMENT AND POPULATION

So far as known there are no native accounts of the original settlement of the Marquesas. The legends collected by the Bayard Dominick Expedition show a belief in a local creation. Legendary material and the constant repetition of tribal and place names in the various islands of the group would seem to indicate that the historic inhabitants were descended from a few small parties of settlers who occupied the most fertile valleys of the southern islands first, spreading as their numbers increased until the occupation of the group was complete. There is no legendary evidence of organized conquest or of an early non-Polynesian population. The local differences in culture and physical type which existed in the Marquesas at the beginning of the historic period seem to point, however, to the presence of two originally distinct racial elements. One element, which was dominant in Hiva Oa, Tahu Ata and Fatu Hiva, showed many affinities with the Maori of New Zealand. The other element, which was dominant in Nuku Hiva, Ua Huka and Ua Pou, showed affinities with western Polynesia. It seems improbable that these two elements arrived in the group simultaneously but it is imposible to say which came first. In historic times the western Polynesian element in the Marquesas was strongest in the localities which were least desirable and farthest from the probable place of arrival of immigrants to the group. This may indicate that this element arrived first and had been ousted from the more favorable localities by the Maori-like element.

There seems to have been no important invasion of the Marquesas after their settlement by these two racial elements. The Tuamotus was the only island group near enough to serve as a base for organized attack and these islands were small and sparsely populated. It was not impossible for small bands of invaders to reach the Marquesas from time to time; but even if they were successful in this, the nature of the country would have limited their occupation

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

174 to a few valleys where, in the absence of reinforcements, they would eventually have been wiped out or would have merged with the native population.

A glance at a map of the Pacific (fig. 1) will show that in spite of their comparative immunity from attack the Marquesas are by no means isolated. The Tuamotu chain links them with the Society Islands on the south, and widely scattered islands to the northwest connect them more remotely with Hawaii. Small groups of castaways who had been driven out of their course must have arrived in the Marquesas from time to time and probably met with a friendly reception. There are numerous records of such involuntary voyages in other parts of Polynesia which show that great distances were sometimes covered in these drifts and influences from western Polynesia and even from Micronesia may have reached the Marquesas in this way. The Marquesans themselves made long voyages, some of which are said to have extended as far as Rarotonga with stops at others islands en route. They were not conservative and their natural mechanical ability made them quick to recognize the value of new appliances. It is probable, therefore, that the historic culture of the Marquesas was a blend of the culture of the two groups of early settlers plus a few features which had been introduced from widely diverse sources.

167 It seems certain that the population of the Marquesas had reached its saturation point before the time of the first European contact. Even the smallest and least hospitable valleys contain stone house-platforms, while the remains in the more favored localities indicate a dense population. Although the increase was checked somewhat by constant inter-tribal wars, the pressure had become sufficiently acute to lead to a resumption of organized expeditions in search of new lands. According to Porter (49, p. 93) the emigrants took with them domestic animals and plants in preparation for the founding of a new colony, and sailed under the direction of priests. The magnitude of the exodus may be judged from the fact that Porter's informant, Wilson, told him that, to his knowledge, eight hundred men, women and children had left the group in this way, none of whom had ever been heard of afterward. At least one of these emigrant groups is known to have established itself in an island of the northern Tuamotus, but the greater part probably sailed on westward into the empty ocean until they perished.

161 The various early estimates of the population of the Marquesas have been collected by Clavel (12) as follows: Cook, in 1773, estimated 50,000 for the Southern Division alone, giving 100,000 for the whole group. Krusenstern, in 1804, gave 16,000 for Nuku Hiva alone on the word of a resident European, but considers 12,000 as more probable. This would mean about 50,000 for the whole group—an estimate Clavel considers the best. Porter, in 1813, gave the popu-

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171 174 It can be seen from the tables that Samoa and Tonga show a closer cultural agreement than any other two Polynesian localities. The Marquesas and New Zealand show an almost equally close agreement. The Society Island culture occupies an intermediate position with numerous resemblances to both the Samoan-Tongan and Maori-Marquesan cultures. The Hawaiian culture resembles the Maori and Marquesan on the material side, but its non-material features are more closely related to those of the Society Islands and western Polynesia.

The Maori and Marquesan cultures show so many similarities that, in the absence of historic contact, they must be considered as not very divergent developments of a single ancestral culture. The content of the various New Zealand culture areas outlined by Skinner (78) has not yet been established, but most of the traits common to New Zealand and the Marquesas seem either to have been limited to the north island or to have been much more highly developed there. According to Maori traditions the north islanders were descendents of immigrants who came to New Zealand from Tahiti and the Cook Islands in the twelfth century (Smith, 79, p. 223). The traditions of the southern Marquesans indicate migration from Tahiti and the Cook Islands, and mention groups still farther to the west. It seems practically certain, therefore, that a culture similar to the historic Maori and Marquesan cultures formerly existed in southeastern Polynesia.

The Maori and Marquesan cultures differ from the Samoan and Tongan cultures in so many respects that the two complexes must have been largely derived from different sources. The original cultures of Samoa and Tonga probably differed considerably from the historic ones. Cannibalism and the use of the bow as a weapon in Tonga, and the elaborate club forms of both Tonga and Samoa were due to Fijian influence. The Samoans ascribe the introduction of tapa making to a Fijian chief and their tapa making implements are almost identical with the Fijian ones. The slotted drum was almost certainly borrowed from Fiji. Legged pillows were probably borrowed from Fiji, where the form of the coiffure made them necessary. Legged utensils may also have been borrowed as such utensils are more numerous and of more diverse form in Fiji than in either Samoa or Tonga. Even the use of round or oval houses may not have been a feature of the original Samoan-Tongan cultures for round houses are practically absent in Indonesia and Micronesia but are found in both Fiji and New Caledonia.

The western Polynesian cultures have many features in common with Micronesia. The resemblances seem to be more marked in the Caroline and Marshall groups than in the Gilbert Islands. Micronesia is still too imperfectly

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known to permit of detailed comparison, but the Caroline and Marshall cultures have in common with the Samoan-Tongan culture a considerable development of chiefly power with a tendency toward fixed social classes; extended earth burial, often with orientation; the use of many piece canoes and lateen sails; and a high development of mat weaving with the use of mats for clothing. Many other features of the Samoan-Tongan culture are also found in Micronesia but are less universal in their occurrence. Although it is possible that these features were borrowed from Micronesia by the western Polynesians, it seems more probable that the original culture of the Samoans and Tongans was essentially Micronesian in type.

The affiliations of the Hawaiian culture are difficult to establish. The Hawaiian culture resembles the Maori and Marquesan cultures in the form and internal arrangement of houses; canoe structure and sail; use of the stone pounder and tanged adz; stilts and surf board; in the use of human effigies and in the conventions applied to them; also in the rarity of utensils with legs and absence of legged pillows. It shares with the Marquesas the use of stone house platforms; extensive ceremonial structures of stone; a pounder with a flaring base; prepared sling stones; the musical bow; the large vertical drum with a skin head; and necklaces made from many strands of plaited human hair. These features are lacking in New Zealand. The Hawaiian culture also has a few features in common with the Society Islands which are lacking in the Marquesas. The most important of these are an organized priesthood; a centralized government with divine chiefs; and the use of netted featherwork, helmets, flyflaps, painted tapa decoration and watermarked tapa beaters. Many voyages between Hawaii and the Society Islands were made from 1100 to 1300 A.D. (Smith, 79 *a*, p. 223) and according to Hawaiian traditions the use of enclosed religious structures, the vertical drum, human sacrifice, increased centralization in government and a stronger organization of the priesthood were introduced into Hawaii at that time. It is impossible to tell whether the other similarities of the Hawaiian and southeastern Polynesian cultures are due to this relatively late contact, but it seems probable that those features which show a very close agreement—such as netted featherwork, tapa painting, watermarked beaters and the conventions employed for human effigies—were brought to Hawaii by the southern immigrants. The similarities in canoes, houses and stone implements, on the other hand, are probably more ancient and point either to an earlier contact or to the partial derivation of both the Hawaiian and southeastern Polynesian cultures from the same source. The main features which distinguish the Hawaiian culture from the Maori and Marquesan cultures are the high social and religious organization of the Hawaiians and the absence in Hawaii of cannibalism, head

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174 hunting, organized instruction for young men, curvilinear art and decorative carving. Stone construction was also highly developed in Hawaii although practically absent in New Zealand. If those features which were probably introduced into Hawaii from southeastern Polynesia in comparatively recent times are eliminated, the residual Hawaiian culture is intermediate between the Maori-Marquesan and Samoan-Tongan cultures but seems to be most closely related to the Maori-Marquesan cultures.

The Marquesas and Hawaii have several features in common which are lacking in New Zealand. Although the historic culture of all the Marquesan islands was nearly the same, decorative carving and curvilinear art seem to have been more highly developed in the southern islands of the group, while stone construction was more highly developed in the northern islands. The northern islands also showed an increased tendency toward centralized government and toward a belief in the divinity of chiefs. The resemblance of the Marquesan culture to that of Hawaii was thus more marked in the northern than in the southern islands of the group. The southern islands are more desirable for settlement and lie nearer to the Society group so that immigrants from southeastern Polynesia would be likely to encounter them first. The traditions of the southern Marquesans indicate that they did not reach the group until about 1000 A.D. (Handy, personal correspondence). It seems probable, therefore, that the historic culture of the Marquesas was a blend between an original culture somewhat like that of the early Hawaiians and a Maori like culture which entered the group from Southeastern Polynesia at some later time.

The Society Island culture is intermediate in many respects between the Maori-Marquesan and Samoan-Tongan cultures. As it is almost certain that cultures similar to the Maori and Marquesan ones formerly existed in southeastern Polynesia it seems probable that the Society Island culture is a blend between an early culture of Maori-Marquesan type and a culture of western Polynesian type. Society Island culture shows a few distinctive features, the most important of which are an organized priesthood and a considerable centralization of government with suggestions of a feudal system. The historic Samoan-Tongan culture shows a tendency toward centralized government and it seems probable that the distinctive features of the Society Island culture originated in the Society Islands as a result of the contact of immigrants from western Polynesia with a subject population.

It is possible to distinguish three main types of culture in Polynesia. These cultural types correspond in a general way with the culture areas distinguishable in other parts of the world, but their historic distribution was not geographically continuous. One type of culture, linked with populations pre-

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dominantly Indonesian, centered in western Polynesia. A second type seems to have centered in southeastern Polynesia, associated with people predominantly Caucasic, but who showed considerable negroid admixture. This type survived into historic times in the Marquesas and New Zealand but had been greatly modified in the Society Islands by immigrants with a culture of western Polynesian type. A third culture, associated with populations of mixed Indonesian and Caucasic type with little negroid admixture, formerly existed in Hawaii and the Marquesas, but had been modified or displaced in the Marquesas by immigrants with a culture of southeastern Polynesian type. Two of the cultural types are, therefore, linked with mixed populations and have either been introduced into Polynesia by mixed groups of immigrants or have been developed from the fusion in Polynesia of races dissimilar in physical type and probably in culture. The evident correlation between culture and physical type in Polynesia points to a relatively recent settlement of the region.

The Samoan and Tongan cultures apparently are not hybrids produced by the complete fusion of originally distinct cultures. They are rather to be considered as developments of a single comparatively simple culture which has been modified by borrowing from several sources. This culture seems to have been characterized by the use of rectangular houses or houses with a rectangular center and apses, many piece canoes and lateen sails; bludgeon clubs and possibly throwing clubs; a high development of mat weaving with a use of fine mats as clothing; an angular geometric art with a poor development of wood carving and a rarity or absence of human effigies; a moderate development of stone construction, extended earth burial for commoners and vault burial for chiefs; a tendency toward centralized government with divine chiefs and social classes; elaborate geneologies, and a worship of gods or dead chiefs. The Samoans and Tongans appear to be racially more homogeneous than the inhabitants of any of the other large Polynesian groups and are predominantly brachycephalic (Dixon, 70 *a*, Pl. XXII-XXV), with a large proportion of the Indonesian race (79 *b*, p. 19). It seems probable, therefore, that the culture just outlined was introduced into Polynesia by immigrants of Indonesian race.

The Maori and Marquesan cultures, which seem to be the historic representatives of the old southeastern Polynesian type of culture, show a number of Melanesian affinities. Maori art resembles that of the Massim region of New Guinea and that of some parts of New Britain, New Ireland and the Solomon Islands much more than it does that of western Polynesia. The five-piece type of canoe construction was used in most of the Melanesian localities where the natives built large craft and the highly decorated bows and sterns of the Maori and Marquesan canoes are suggestive of some Melanesian forms. Cannibalism,

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head hunting, preservation of the skulls of ancestors, exposure or preservation of corpses, instruction or initiation of young men, absence of large governmental units and chiefs of little power are all of wide occurrence in Melanesia although lacking in western Polynesia. In spite of the general Melanesian tone of the Maori and Marquesan cultures, analysis shows that they are not closely linked with the culture of any one Melanesian locality. The art resemblances are general rather than specific and the Maori-Marquesan image conventions are practically absent in Melanesia. The non-material traits common to the Maori-Marquesan and Melanesian cultures are of very wide occurrence in Melanesia and are present in cultures which differ considerably on the material side. Single traits of the Maori and Marquesan material cultures are often present in one or two of the Melanesian cultures but the distribution of these traits is so irregular that little can be deduced from it.

Both the culture and physical type of the northern Maori and southern Marquesans indicate that their ancestors had been in contact with some negroid people. It has generally been assumed that this contact occurred in the course of their migration from Indonesia and that the Melanesian elements present in Polynesia reached that region as inclusions in some non-negroid race. Churchill (69, p. 139) advances the theory that the Polynesian immigrants coasted along Melanesia and made many stops to rest and raise crops, in this way coming into close contact with the negroid peoples of the region. The northern Maori and southern Marquesans are predominantly of the Caucasic race and if this race came by way of Melanesia and picked up negroid blood and Melanesian cultural traits in transit, we should expect to find negroid blood and Melanesian traits in all the groups where the Caucasic element is important. It is important in Hawaii, where there is very little of the negroid element (Sullivan, 79, *b*, p. 19) and where the culture shows hardly any Melanesian affinities. It seems probable, therefore, that at least some of the Caucasic immigrants into Polynesia had had little or no contact with Melanesians at the time of their arrival. The population of Easter Island, which lies on the extreme eastern edge of Polynesia, shows a larger proportion of negroid types than that of any other Polynesian locality (Dixon, 70, *a*, p. 370). Stone implements which are of Melanesian type and which differ considerably from those used by the historic population have been found in Tahiti. It seems improbable that a racial element which entered Polynesia as an inclusion would have retained its distinctive implement types or would have been strong enough to dominate physically in the easternmost Polynesian island thousands of miles from Melanesia. It is more probable that the population of central and southeastern Polynesia was at one time predominantly negroid in physical type and Melanesian rather than Polynesian in culture.

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The southeastern Polynesian type of culture probably originated in central and southeastern Polynesia through the fusion in that region of an early negroid population with immigrants of the Caucasic race. The cultures of these two races no doubt differed considerably but it is almost impossible to tell which of the features present in the resulting culture are referable to the negroids and which to the Caucasic immigrants. The presence of a feature of the southeastern Polynesian culture in Melanesia is not sufficient evidence for its ascription to the negroid population, for the Caucasic people probably reached Melanesia as well as Polynesia. The contact of two cultures which are not too widely separated in the scale of development is stimulating to both. Ideas and appliances are borrowed back and forth and worked over to conform to the pattern of the borrowing culture. When dissimilar cultures fuse, the resulting complex is comparable to a chemical rather than a mechanical mixture. Some features of the original cultures may survive with little change but others will be greatly modified and new features may arise which can not be directly traced to either of the ancestral cultures. In view of the general situation in Melanesia and Polynesia the following traits may be tentatively ascribed to the culture of the negroid stratum in the Polynesian population:

Round, oval or canoe shaped houses, five piece canoes with decorated bows and sterns, axes and smoothly ground tangless adzes, staves and sickle or pick clubs, the throwing cord, curvilinear art, cannibalism, spirit worship, initiation or instruction for young men.

The culture of the Caucasic immigrants seems to have been characterized by the use of rectangular houses with permanent beds, special houses on posts, five-piece canoes, double canoes, triangular sails, partially ground angular tanged adzes, stone pounds, stilts, kites, human effigies, stone construction, exposure or preservation of corpses with flexed burial for the very poor or diseased, preservation of skulls of ancestors, head hunting and ancestor worship.

The blending of these two cultures produced a hybrid culture which was richer than either of its parents. There was a considerable improvement of technical processes and a remarkable efflorescence of art. Several new features of material culture seem to have been developed. Among these were the use of wooden slide doors in dwellings, a characteristic form of canoe decoration, fully ground angular tanged adzes, small stone effigies, shell trumpets with separate mouth pieces, wooden trumpets, oval boxes with tight fitting covers, rigid conventions in the pose of human effigies, and probably the practise of mummifying corpses by evisceration and long continued rubbing with oil.

The Hawaiian culture resembles the southeastern Polynesian culture in some respects but lacks most of the features which, because of their wide oc-

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currence in Melanesia, are probably referable to the negroid stratum in the southeastern Polynesian population. It also has several features in common with the western Polynesian culture. It seems probable, therefore, that it is a blend between a culture of western Polynesian type and the culture of the Caucasic immigrants who mixed with negroids to produce the southeastern Polynesian culture. The historic Hawaiians are predominantly brachycephalic but Sullivan concludes that they are a thorough mixture of the Caucasic and Indonesian races.

Each of the three races present in Polynesia probably entered the region at a different time and brought with it a distinctive culture but it is still impossible to establish their chronological sequence. The negroid race was probably the first to arrive in central and southeastern Polynesia. The main argument which has been advanced against the presence of a negroid population in this region has been the supposed inability of negroid peoples to make the long voyages necessary to colonize Polynesia. It is improbable that a race able to reach Fiji from the New Hebrides, the nearest Melanesian group to the west, would have been unable to cross the shorter stretch of sea separating Fiji from Tonga or to make the only slightly longer trip from Fiji to Samoa. The central and southeastern Polynesian groups are comparatively close lying and it would not have been difficult for even poor navigators to pass along them as far east as the Austral and Tuamotu Islands. It is not necessary to suppose that the migration of the negroid race was a deliberate or organized movement. It is probable that, like the historic Melanesians, they disliked long voyages but their presence in Fiji proves that they had seaworthy vessels and it would always be possible for a canoe to be blown out of its course and carried to islands unknown before. There is no indication that a pure negroid race reached Hawaii and the negroids probably did not reach New Zealand or the Marquesas except as inclusions in some superior race.

The order of arrival in Polynesia of the Caucasic and Indonesian races must be left an open question. The traditional movements in Polynesia have been from west to east and from southeastern Polynesia to Hawaii, the Marquesas and New Zealand. As the Indonesian stock seems to be strongest in western Polynesia this may indicate that it was the last to arrive. At the same time, the Indonesian element in the populations of New Zealand and the Marquesas seems to be strongest in those localities which are least desirable for settlement and which are farthest from the probable points of arrival of immigrants from the rest of Polynesia. In New Zealand and the Marquesas, therefore, the Indonesian race may have preceded the Caucasic race. It seems probable that the sequence of arrival of the three races in central and southeastern Polynesia was first, Negroid; second, Caucasic; third, Indonesian. The priority

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of the Indonesian race in the more distant Polynesian localities may have been due to their greater skill as navigators. The use of many piece canoes and lateen sails, which was apparently a feature of the Indonesian culture, gave them a freedom of movement which the negroid and Caucasic races probably lacked. Polynesian traditions mention long voyages of exploration and the sailing canoes of the Tongans carried complements of over a hundred men and were hardly more dependant upon winds and currents than European sailing vessels. It would not be difficult for a race which used such canoes to pass by islands which were held by hostile populations and establish itself in more distant islands which it found unoccupied or sparsely settled. The Indonesian race may have colonized both western and marginal Polynesia before it succeeded in conquering the large mountainous islands of southeastern Polynesia. The establishment of cultures of western Polynesian type in southeastern Polynesia must be quite recent for cultures of Maori-Marquesan type were still in existence there at the time of the twelfth century migration to New Zealand.

The routes by which the negroid, Caucasic and Indonesian races reached Polynesia can not be fully established until we have fuller information on Micronesia and Melanesia. The historic distribution of races and cultures in Polynesia seems to be best explained by the following hypothesis: The first settlers of central and southeastern Polynesia were negroid in race and Melanesian rather than Polynesian in culture. They entered the region largely as a result of accidental drifts and settled in Tonga, Samoa, and the Cook, Society, Austral and Tuamotu groups, but did not reach any of the more distant Polynesian localities. They came originally from Melanesia, probably from Fiji. The next immigrants to reach Polynesia were of the Caucasic race and had come from Indonesia by way of Micronesia. They arrived first in Samoa and spread over the territory held by the negroid people, mixing with them to produce a hybrid race and the southeastern Polynesian type of culture. A fairly pure group of the Caucasic race reached and colonized the Marquesas, which they found unoccupied or only partially settled by the negroids. A mixed group, in which the negroid element predominated, reached Easter Island. The Caucasic immigrants did not, at this time, reach either Hawaii or New Zealand. While the main body of the Caucasic immigrants were passing through Micronesia another group of the same race were coasting southward through Melanesia. This wing of the Caucasic migration was probably absorbed or dissipated before it reached Polynesia but it modified the culture of the eastern Melanesian islands to a considerable degree. The last immigrants to enter Polynesia in large numbers were of the Indonesian race. They came from Indonesia, like the Caucasic immigrants, and passed by way of Micronesia. In Micronesia their

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vanguard met and mixed with the rearguard of the Caucasic immigrants and a group of this mixed people sailed eastward, perhaps from the Marshall group, and discovered and colonized Hawaii. The main body of the Indonesian invaders arrived first in western Polynesia and established themselves most thoroughly in Tonga, where the islands were comparatively small and level. In Samoa, where the islands were large and mountainous, the earlier Caucasic and negroid population held out for a considerable time and was able to somewhat modify the culture and physical type of the conquerors. In Niue, an isolated group of the earlier population survived into historic times. The Indonesians sailed southward from western Polynesia and discovered and colonized New Zealand. They also spread over southeastern Polynesia and reached the Marquesas. In that group they mixed with the earlier Caucasic population producing a culture somewhat like that which had been carried to Hawaii by immigrants of mixed Caucasic and Indonesian race. They were unable to displace the mixed Caucasic and negroid populations of the larger southeastern Polynesian islands but they established colonies on these islands. This first Indonesian invasion was followed by a period of comparative quiescence during which few voyages were made. About the year 1000 A.D. (79, *a*, p. 223) a second period of voyages commenced. It is impossible to tell what caused the resumption of nautical activity, but it seems probable that western Polynesia had become overpopulated and that the culture of the Indonesians in that region had been stimulated by their contact with Fiji. Immigrants from western Polynesia reached the Society group and explored northward from it until they rediscovered Hawaii. There they found a branch of the same people who had been modified by long isolation and so were able to establish themselves as overlords without meeting with serious opposition. They brought to Hawaii a few features of culture which they had acquired during their passage through southeastern Polynesia. In southeastern Polynesia the pressure of the invasion from the west forced some of the population to migrate to northern New Zealand and the southern Marquesas. These migrants were predominantly Caucasic and negroid in race but were probably under the direction of chiefs descended from the earlier Indonesian invaders of southeastern Polynesia. In New Zealand they destroyed the earlier Indonesian population or drove it into the undesirable localities. In the Marquesas they ousted the earlier population from the southern islands of the group but were unable to conquer the northern islands. After the departure of these emigrants from southeastern Polynesia, western Polynesian immigrants established themselves in the region, destroying or modifying the earlier type of culture.

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The conditions in Polynesia are extremely complex, and the migration theory just outlined and the theory of the derivation of all the historic Polynesian cultures from three original cultures which were introduced by different races probably err on the side of simplicity. The division of Oceania into Polynesia, Micronesia and Melanesia is, in some respects, an arbitrary one and no final settlement of Polynesian problems will be possible until we have further information on the other two areas. Ingenious theories of cultural stratification have been advanced to account for the historic conditions in Melanesia, but Micronesia is still almost unknown scientifically and has been largely ignored by Polynesian students. Even our present fragmentary knowledge of Micronesia indicates that at least one of the Polynesian races passed through that region. A systematic study of Micronesian culture and physical type would no doubt provide a key to many of the Polynesian problems.

11: Cook T-5 (1774)1906
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648 It probably had more effect than killing the man, by showing them that they were not safe at any distance.

648 439 On the 10th, early in the morning, some people from more distant parts came in canoes alongside, and sold them some pigs; so that they had now sufficient to give the crew a fresh meal. After dinner Captain Cook went on shore, and collected eighteen pigs.

Next morning he went down to the same place where he had been the preceding evening; but instead of getting pigs, as he expected, found the scene quite changed. The nails and other things they were mad after but the evening before, they now despised. The reason was, several of the young gentlemen having landed the preceding day, had given away in exchange various articles which the people had not seen before, and which took with them more than nails or more useful iron tools. Trade being thus stopped, the Captain prepared to leave this place, and go where their wants might be effectually relieved; for after having been nineteen weeks at sea, and living all the time on salt diet, they could not but want some refreshments; yet they had not one sick man on board, owing to the many antiscorbutic articles they had, and to the great attention of the surgeon.

April the 11th, at three o'clock in the afternoon, they weighed. They had now but little wind, and that very variable, with showers of rain.

175 The Marquesas, which they had just left, were discovered by Mendana, a Spaniard, and from him obtained the general name they now bear. They are five in number, viz., La Magdalena, St. Pedro, La Dominica, Santa Christina, and Hood's Island, which is the northernmost; La Dominica is the largest.

● 174 The inhabitants of these islands, collectively, are without exception the finest race of people in this sea. For fine shape and regular features, they perhaps surpass all other nations. Nevertheless the affinity of their language to that spoken in Otaheite and the Society Isles, show that they are of the same nation. Oedidee could converse with them tolerably well, and it was easy to see that their language was nearly the same.

291 The men, for the most part, have nothing to cover their nakedness, except the Marra, as it is called at Otaheite; which is a slip of cloth passed round the waist and betwixt the legs. This simple dress is quite sufficient for the climate,

/79 cont./ 164 175
crew (1596) got on so infamously with the natives that it is difficult to see how there could have been too much chance to transmit the diseases to the native population. It is almost certain, however, that the diseases were present among Mendana's crew, as they had come from Peru and Chile where venereal diseases were endemic among the population.

In 1791 Marchand (p. 113) reported that his crew showed some symptoms of venereal disease after leaving the bay in which Mendana had stopped /80/ nearly 200 years earlier. However, with the diagnostic techniques at their stage of development in 1791, it is quite possible the crew members in question might have been afflicted with some nonspecific urethritis, resembling a venereal infection.

This explanation is all the more likely in view of the statements given to Krusenstern in 1804 by an English deserter who had resided in both northern and southern groups of the archipelago for a number of years previous. This individual declared that there was no venereal disease present at that time. It was probably shortly after that the diseases were introduced by whaling crews who flocked to the islands in the early years of the nineteenth century. The American occupation of Taiohae, Nuku Hiva, ensured that the diseases were firmly implanted on Nuku Hiva. By the time of the French occupation in 1840, venereal disease had so spread among the breeding population that sterility was a very common phenomenon (Garcia 1843).

Discussion and Comparisons

A. Population

Estimates of the maximum aboriginal population of the Marquesas have been very confusing, as most European visitors to these islands saw very limited segments of the population of one or two islands, and then made estimates for the populations of those islands which in turn were used by later writers as the basis for further extrapolations, yielding "estimates" of the 161 174

/80 cont./
entire archipelago census. An example of such /81/ extrapolations is shown in the compilation of Fr. Simeon Delanas, a French missionary in the Marquesas who wrote extensively on Marquesan culture and natural history:

Year	Source	Population
1595	Mendana	55,000
1791	Marchand	32,000
1804	Krusenstern	70,000
1813	Porter	230,400
1838	D'urville	25,000
1843	du Petit Thouars	20,200

To the other extreme are the extremely conservative estimates of the population such as that made by Linton (1938, p. 150) in which he stated that tribes rarely consisted of more than 1000 people.

On the basis of extended archeological studies, historic documents and legendary evidence discussed at length elsewhere (Suggs 1960, Suggs 1961), it appears that the peak population of the archipelago was between 100,000 and 125,000 and was reached in the latter half of the eighteenth century.

After the beginning of continual European contact about 1790, and especially following the French occupation of 1840, the population dwindled rapidly due to the introduction of children's communicable diseases, social diseases and tuberculosis. Firearms aided and added to the anarchy resulting from the collapse of the native political system. /82/ Furthermore, there is evidence of a very severe, prolonged famine in the early nineteenth century that may have wiped out as much as one-third of the population.

Soon after French contact, some attempts at census-taking were made and provide us with certain data illustrating the rapid decline of the population up to the turn of the century.

Source	Date	Total Population
Jouan	1856	12,550
des Vergnes	1872	6,045

/93 cont./

observances (Handy, ibid) reported in the ethnographic sources are no longer observed, not even in part. Elder informants, speaking of the past, stated that boys were often assigned to women who would supervise the healing of the incision and indulge in a ritual intercourse upon the removal of the scabs. There is no ethnographic or historic data to substantiate or contradict these statements; however, due to the fact that they were obtained from a usually reliable informant, I deem them to be acceptable, at least tentatively.

Likewise, no comparative data exists for the practice of preserving the bamboo slivers used for stretching the foreskin in the circumcision operation as a charm against impotence, although Handy reports that the slivers were preserved without stating a reason for the preservation. It was only possible to obtain information on this practice in one valley; therefore, the behavior may actually be a local development. It is doubtful if very profound regional differences in such matters can exist in an island population of about 980 people in which a reasonable amount of traffic between valleys takes place.

There is little evidence concerning the age at which male children began to have heterosexual experiences in the aboriginal period. Linton (p. 168) states that both sexes began heterosexual intercourse before /94/ puberty. As will be noted later, this was apparently true for the females, but it may not have been so for males. The stigma attached to lack of circumcision is strong today, and as Handy indicates (p. 95), it was quite strong in the past if not stronger. It is therefore doubtful if boys would be able to enter into heterosexual intercourse before circumcision. It appears, then, that circumcision may have been the gateway to heterosexual relations in the past as it is now, and the disparate ages at which the sexes begin such activity may not be a result of culture contact, but a reflection of the situation.

The vaginal cosmetics used by adolescent girls again bear witness to the heavy emphasis placed on genital qualities in evaluating the sexual potential of a woman. The use of cosmetics can be considered as part of the complex of practices beginning in early infancy, designed to

/94 cont./

ultimately produce a sexually pleasing adolescent girl. The use of cosmetics also appears to be a surviving remnant of an aboriginal girl's ceremony of which relatively little is known today. This lacuna in Marquesan ethnography is largely due to missionary efforts which were concentrated on stamping out all of the more outstanding and orgiastic ceremonies in the Marquesan native culture. Some information was obtained on ceremonies which were related in some way to puberty from informants on Nuku Hiva, in Hatiheu and Taipivai, two valleys which were formerly united in the historic period, at least, as a single tribe -- the Taipi.

/95/ According to informants, adolescent girls were kept at home and subjected to special treatment with the vaginal cosmetics described above, as well as a preparation for lightening skin color, made from the vine papa. Some tattooing may have been performed on girls of higher rank at this time. When the appropriate time arrived, the girls would be taken to the subtribal ceremonial center (tohua or koika) where they participated in ceremonies in which they exhibited themselves, their tattoo if any and submitted to a genital inspection. For the genital inspection they stood upon flat-topped boulders that were ranged along the sides of the rectangular ceremonial plazas. These boulders were called ke'a vehine po'otu or ke'a vehine haka (beautiful girl stone or dancing girl stone, respectively). These boulders are to be found on nearly every ceremonial plaza on Nuku Hiva. Although it is certain that they served other purposes beside genital inspection alone, this purpose seems to have loomed sufficiently large, hence the name attached.

In the genital inspection, if the labiae and mucus membrane lining of the vulva were pale and the pubic hair pliant and short, the girl was acceptable by Marquesan aesthetic standards. If, however, the labiae and membranes were of a ruddy color, then the girl was subjected to considerable derision, being insulted with the appellation of to'e, pa'a, ke hika -- "clitoris (like a) ripe anona squamosa."

/101 cont./

parental supervision, performing mainly entertainment and recreational functions such as providing musicians and dancers for ceremonies, building tattooing houses, etc. On the other hand, von den Steinen (1928) regarded the ka'ioi as a strictly male group; consisting of a more or less informal cluster of youths around a chief's son. These passed through the tattooing ceremonies together, and while still incompletely tattooed operated as a group of junior warriors with the special duty of obtaining human offerings. As young males, they were also called upon to participate in ceremonies, singing and dancing, and naturally participated to the fullest in the culture, including the aspects of sexual life that were open to them. There is no mention made in von den Steinen's volume of a lack of parental supervision over the ka'ioi. Rather, one gains the impression that they had a considerable amount of responsibility and duties thrust upon them at this time. Nuku Hivan informants were insistent upon the ka'ioi groups as having consisted solely of males. The cognate girls' group was called upokoehu on Nuku Hiva. Both groups maintained houses which were used as dormitories, called ha'e ka'ioi and ha'e upokoehu, respectively. The platforms of a pair of these structures was pointed out to me in Hatiheu valley, Nuku Hiva, and the site of another dismantled ha'e ka'ioi house platform was seen in Taipivai. According to informants, such houses were still used in the early 1900's, with adolescents spending a good part of their free time and their evenings in the dormitories. During the daytime, a girl might be waylaid and carried to the boys' dormitory for serial intercourse, but the boys did not visit the girls' dormitory until nightfall. Not all girls /102/ visited the girls' dormitory; apparently, only a very few resided there permanently.

Handy (1923) reports that no dormitories of this type were maintained in the southern Marquesan islands, but notes that such were mentioned in legends and speculates that they might have existed in the northern archipelago as is borne out here. In view of the fact that the ethnographic data contains a considerable amount of information on general and special

/102 cont./ 182 74 883 571

skills, both profane and religious, which had to be learned at one time or another during youth, it is difficult to believe that a large segment of the young population could be allowed to spend a period of several years in non-productive, unsupervised pursuit of pleasure. I believe that Linton and Handy, in discussing the ka'ioi, were describing a culture [114] contact phenomenon arising in the disintegration of the society; due partially to the complete lack of direction and goals in the society, as well as to the presence of Europeans [648] who continanced and encouraged in youths the kind of loose behavior described for the ka'ioi groups. With the main function of the ka'ioi (as warriors) removed, and mission efforts [797] being devoted to stamping out the practice of tattooing (one [304] of the bonds which held the group together), it is little wonder that the ka'ioi presented a group of aimless pleasure-seekers to the ethnologists of the early 1900's.

There are no data on the patterns of public courtship 584 834 followed in the aboriginal period, but it appears that the 182 present coyness and restraint exhibited in the presence of others was probably also an aboriginal trait, as it occurs in other areas of Polynesia (as will be discussed below), and /103/ [171] is therefore not an atypical phenomenon for Polynesia.

The adolescent pattern of sexual relationships presents 883 some interesting evidence of the effects of culture change. 178 In the aboriginal period, adolescent sexual relations occurred in much the same contexts as they do at present, with two major exceptions: public intercourse, sanctioned on some [833] occasions in the past, is no longer practiced, and the [342] formalized girls and boys dormitories no longer exist. Otherwise, trysts and chance meetings are the scene for much sexual activity as in former times.

Perhaps the most interesting changes are those which 571 produced the dichotomization of the adolescent and adult 831 female population into "normal" and "promiscuous" groups. 178 In conjunction with this division, there is a trend among younger males to regard some of the behavior traits characteristic of the promiscuous girls and adults of the population -- fellatio-cunnilinctus, the use of varying positions of sexual